

THE PSYCHIC OBSERVER

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"I KNOW That CLAIR-VOYANCE May Detect Hidden Things at Great Distances."—Carrel.



ALEXIS CARREL, in his outstanding book, "Man The Unknown" (*), has this to say about CLAIRVOYANCE, one of the most important phases of SPIRITUALISM. "The study of the phenomena of clairvoyance should not be neglected any more than that of the chronaxy of nerves, though clairvoyance can neither be produced at will nor measured, while it is possible to measure chronaxy exactly by a simple method. In making this inventory, we should utilize all possible means and be content with observing the phenomena that cannot be measured."

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PSYCHIC OBSERVER

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NOVEMBER 25th

The Startling Book

"IS DEATH THE END?"

by

John Henry REMMERS

No thinking man or woman should fail to read this book.

It is a revelation of the highest order.

It will reach those for whom the sun never shines, whose lives have been darkened by the apparent loss of a loved one.

It will prove that there is a narrow trail which will lead your parched soul to the Green Heights of Reality.

—Editor.

TRY THE SPIRITS---1

THE "SPIRIT WORLD" ANSWERS ALL KINDS OF QUESTIONS

An Intelligent Discussion of Every Phase of Human Thought

These questions and impromptu spirit answers cover the whole gamut of Spiritualism's relationship to all departments of human thought. In this series, you will find the answers to questions that are always asked.

They are taken from a rare book, "Flashes of Light from the Spirit Land," published more than sixty years ago.

The questions were asked at a series of seances, held three times a week, through the mediumship of Mrs. J. H. Conant, of Boston, a very remarkable trance medium.

It is claimed that the Rev. Theodore Parker, THOMAS PAINE, Professor Robert Hare and Sir Humphrey Davy were among the band of spirits who gave these answers.

Do children who leave this earth in infancy progress in stature the same as if they had continued to live on earth?

The law of physical life determines concerning the stature or external form that is given to every soul. As souls generally remain very near the earth and its laws, until they have gained a certain amount of experience, which can be gained from no other plane than the earth, they are under this law. They grow in stature precisely the same as they would had they remained on earth to mature age.

On earth, to a great, if not ab-

solute extent, we are bound in the channels of phenological or hereditary bias, often of a very unfortunate character. Does death remove these restrictions, and confer the freedom to expand in all directions, not continuing man as here, an exile from many beautiful arts and accomplishments, because the power of gift for their acquisition was not in the germ at birth?

Evolution

Many slowly acquires a state of perfect freedom. If he were suddenly ushered into a state of perfect freedom in the spirit world, he would not know how to use it.

WHAT SHOULD BE THE ATTITUDE OF SPIRITUALISTS TOWARD THE PRESENT WAR?

By ERNEST OATEN

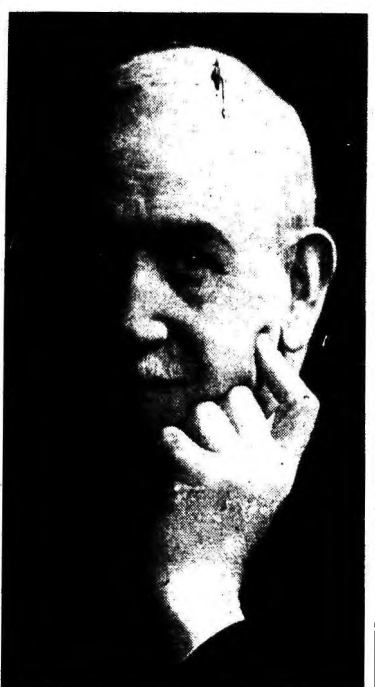
He Talks Frankly

What should be the attitude of Spiritualists to the present war? In the first place, every Spiritualist has a hatred of war. Human experience confirms the teaching of the spirit world that hatred begets hatred, that strife begets strife, and that war, therefore, can settle no question without leaving a larger one to be faced in the future.

During the last war we were told it was to be 'a war to end war.' I steadfastly maintained during all that time that no war could end war. War can only beget war, and from hundreds of platforms I said at the time that the Great War could only sow the seeds of another. I did not expect it to come within 25 years.

Treaty of Versailles

Let it be first laid down, then, that Peace can never be established as a result of victory or defeat. Whatever the terms of Peace may ultimately be, they will leave a rankling sense of injustice somewhere. We are being told today that the Treaty of Versailles was an unjust Peace forced upon an unwilling people; but whatever Peace had been signed, exactly the same thing would have been said. In my opinion, the Treaty of Versailles was not only reasonable, but moderate, when considered in the light of the fact that the hostilities in 1914 were started by a deliberate attack upon the Belgian nation, with whom Germany had no quarrel. Every Spiritualist is a Peace-lover, and believes that war is both useless and senseless as a means of settling disputes; but whenever Peace comes,



ERNEST OATEN, Editor of "The Two Worlds" — England's weekly Spiritualist Journal.

someone will have a sense of injustice.

Yet there is another aspect of the question. There is not the slightest doubt that the vast majority of the people of Europe desire Peace, Concord, and Happiness. They have been forced into their present position over what have been generally termed "ideologies."

One of the difficulties of the position is that one may have thousands of people banded together in the bonds of Peace, but it only (Continued on Page 2, Col. 2)

Therefore, the Universal Disposer of all events has taken care of this. All the steps in life are gradual and well proportioned. You must press every round in the ladder of progress in order to be fully rounded in the physical, in the mental, and in the spiritual.

Are all souls in spirit life satisfied with the prospect of a boundless, eternal existence, or do some desire oblivion there, as misery makes some seek it here?

As happiness and unhappiness belong strictly to the spirit—to the thinking power of the individual, so this condition of happiness or unhappiness it carries with it to the spirit world. It is part of its possessions there. Therefore there must be some souls who would desire oblivion, if it were possible to be bestowed upon them. There are some who are so miserable in the spirit world that they would fain curse God and die.

But even these unhappy souls are not outside the law of progress. By and by, when they shall be made able to perceive that there is a better way, and that the way is open for them to ascend from their hell and enter heaven, as for all others—if they can perceive the truth of this, they will embrace it, and rapidly ascend out of darkness into light.

Can the pure and sinless, as infants, appreciate and enjoy heaven as highly as those who have known life's conflicts and trials?

Well, the infant's heaven is just as perfect a heaven as the heaven of mature age. The infant can enjoy just as large an amount of heaven, according to its own life, as mature age. It is only a different condition of the same element—happiness.

Will the intelligence give his opinion of the following text?

"And Jesus, when he was baptised, went up straightway out of the water, and lo! the heavens were opened unto him, and he saw the spirit of God descending like a dove and lighting upon him, and lo! a voice from heaven, saying, 'This is my beloved son, in whom I am well pleased.'"

There can be but one rational opinion concerning that text, it seems to us. It is a well-known fact, or it is generally believed by those who claim to have a knowledge of the manifestations of spirits disembodied, that Jesus was a medium for such manifestations; that his entire life was but a series of spirit manifestations.

He seemed to stand with one foot upon the spirit shores and the other here. There was a perfect distribution of spiritual power through his organization. The record tells us that the heavens were opened, and he saw the spirit of God, like a dove, descending upon him, and he heard a voice, saying, 'This is my beloved son.'

Well, why not? The spirit of God performs like so-called miracles even today, and has performed them in every age, for in every age there have been ears attuned to spirit voices. There have been (Continued on Page 2, Col. 1)

WHO IS THIS MAN?



Have We Forgotten?

The man who named our country.

The man first to advocate independence of our country.

The man who did more to achieve this independence than any other man, giving his pen, tongue, sword and pocket-book to the cause.

The man that in the darker hours of the Revolution wrote the "Crisis" commencing with the words, "These are the times that try men's souls."

Do you know that General Washington ordered his mighty work to be read to the army once a week?

The man who was joint author of the Declaration of Independence with Jefferson.

The man who borrowed ten million dollars from Louis XVI to feed and clothe the American army.

The man first to urge the making of North America in order to supply the army.

Napoleon said in toasting him at a banquet, "Every city in the world should erect a gold statue to you."

The author of the "Rights of Man" acknowledged to be the greatest work ever written on Political Freedom.

This masterpiece gave free speech and a free press to England and America.

The man who first said, "The world is my country, to do good is my religion."

The man known as: "The Great Commoner of Mankind," the "Founder of the Republic of the World."

The man first to urge the making of our constitution.

The man first to suggest the Federal Union of the states and to bring it about.

The man first to propose the Louisiana Purchase.

The man first to demand justice for women.

The man first to plead for the dumb animals.

The man first to advocate international arbitration.

The man first to propose old age pensions.

The man first to propose "The land for the people."

The man that invented and built the first iron bridge.

That Man Was...
THOMAS PAINE

NEW SPIRITUALIST CHURCH TO OPEN IN NEW YORK CITY

MAINA TAFE AND MARY FULTON TO PRESIDE

Ethel Post and Lena Barnes Jefts Will Open Services

The TEMPLE OF TRUTH, New York City, has recently been organized and will hold Sunday evening meetings in the Chapter Room of Carnegie Hall, 154 West 57th Street, New York, at 8:15 P. M., beginning November 12, 1939.

Maina Tafe of New York City is the Minister. Mary Fulton is Associate Minister. This new church is chartered under the Spiritualist Temple of Truth, Miami, Florida. It is incorporated as a religious and charitable organization presenting the science, philosophy and religion of Spiritualism. Its purpose is to further the cause of Truth and promulgate the knowledge of the continuity of life.

The Spiritualist Temple of Truth, N. Y. C., has as one of its avowed purposes a motive of practical service in the community, and to this end plans are in forma-

Direct-voice Medium



MAINA TAFE

tion for carrying on, actively, charitable and philanthropic works, in a practical manner. The great metropolis has long felt the need of just such a church.

Rev. Lena Barnes Jefts, Miami, Florida, President of the University of Psychic Unfoldment and Education, will deliver the first lecture; Ethel Post, Mary Fulton and Maina Tafe will conduct the communication service.

The Spiritualist Temple of Truth has an organist and a vested choir of ten trained voices.

November Church Calendars are now available. Write Maina Tafe, 250 Riverside Drive, N. Y. C.

QUESTIONS - ANSWERS

(Continued from Page 1, Col. 4)

eyes that could perceive spirit forms. There have been those, in their physical senses, who could take cognizance of the condition of spirit life.

Biblical Spiritualism

Now, as Jesus possessed a highly developed physical and spiritual organization, or, in other words, as he was perfectly rounded in spiritual and in physical form, so then he would be well able to receive perfect manifestations from the world of mind. We believe it to be but a spirit manifestation precisely similar to the manifestations that have occurred in every age, and that are occurring on a very large scale in this age.

We often see through trance mediums the death scene, as we call it, so faithfully enacted, that it seems but a repetition of the same thing. Now, what I wish to know is: How is it so faithfully reproduced? Is the departing spirit conscious all the time enough to remember so definitely all those motions of the physical? I have always thought there was a time when most, if not all, were un-

(Continued top of next column)

conscious—at the time of change, or immediately after. Is it so?

The soul never for one instant loses its consciousness—that which belongs to it as an immortal soul. But it is sometimes shut out from the experiences of human life by the circumstances that surround itself and attend human life. Therefore it is that it is sometimes unconscious to external circumstances, but never in the absolute unconscious of its own soul realities.

These repetitions of scenes, called scenes of death, are easily produced, because they make a very vivid and very clear impression upon the mind of every spirit. Though in the external there is no consciousness, in the internal the spirit is conscious and active. The recording angel never fails to take down the most minute circumstances.

Everything is faithfully transcribed, and therefore can be, under proper circumstances, reproduced. These mediums are mirrors that seem to be hung between the two states of being. If the surface is clear, the reflection will be correspondingly clear. But if it is spotted, the reflection will be correspondingly deformed.

Like Attracts Like

The saying is that like attracts like. Still we do find the opposite sometimes. What are the causes that attract spirits to persons of an entirely opposite character?

The causes are legion. It would be impossible to enumerate them. Sometimes a disembodied intelligence or spirit is attracted to a subject or medium in consequence of the external surroundings—surroundings that are in no way connected with the medium. Sometimes it is in consequence of some physical ailment, sometimes the contrary. Sometimes the quiet mind of the subject attracts them, sometimes the turbulent mind. Indeed, the causes that are in constant operation to attract all classes of spirits earthward are innumerable.

(To Be Continued.)

You Can Find

The address of a Spiritualist Church or Society in your vicinity by looking in the Church Announcements detailed on Page 8.

OATEN SAYS . . .

(Continued from Page 1, Col. 3)

takes two or three to upset the harmony by starting a quarrel; and since men and women form opinions and have duties towards one another, gradually the whole community is drawn in. It has ever been the case that a few firebrands can start a war independent of the wishes of the vast majority. Even in Heaven itself the peace of the community could be instantly disturbed were it not that Heaven can only be reached by those who are fitted to enter it. As long as this world is composed of men and women of different degrees of evolution and development, it must necessarily be that incompatibilities will bring strife and discord—and, unfortunately, in these matters passion plays a bigger part than reason.

Our Rights

But the issues at stake in the present condition are somewhat different from those in previous wars. Spiritualism recognizes that the common unit of value is the right of the individual to his own personality; the right to think and act in accordance with his conscience, his training and ideals. There can be no doubt that one of the causes of the present outbreak is not only the suppression of racial minorities, but of the right of the individual to possess his own mind.

A century ago chattel slavery was abolished, and man was grant-

Psychic Artist



FRANCIS A. COLL, Wilmington, Delaware, relates his strange experiences in Owen R. Washburn's continued story (To the right, this page).

ed the right to the possession of his own body. It looks as though the struggle of the future is going to be the struggle for a man to possess his own soul. It is no accident that the two nations which have deliberately suppressed religion and endeavored to remove the idea of God from the minds of men have come together. It is an unholy alliance which cannot possibly last. It is based on mistrust rather than community of interests, and in the settlement of the present dispute—for a settlement must come some time—the seeds will be sown for future discord. Peace can never be obtained by war.

Since the Spiritualist believes that every man must work out his own salvation, that every man is responsible for his own life, that every man has a right to self-expression, provided he does not interfere with the liberty of his fellows, there are ideals at stake which cannot be overlooked. That they cannot be attained by strife may be perfectly true, but we can prevent them from being extinguished. The time must come when the mind of man must take control of the world's activities. For the present, the rule of the beast has not yet been superseded; and though spiritual ideals must never be forgotten or overlooked, it is a fact that life must be lived upon its own plane; and as long as we are living in a physical world, physical forces will be employed to attain them. You cannot subdue a beast by loving him.

Danish Hatred

Every spiritualist knows that to take the life of another is wrong. But he also knows that to stand idly by whilst the strong oppresses the weak is also wrong. This is not a case of right versus wrong, but the choice of courses, both of which are evil and at variance with spiritual ideals. Which is the greater evil? That is the question each must decide.

History records the fact that racial persecution, which has been so prevalent on the continent, always reacts upon the persecutor. The laws which govern this vast universe may often be delayed in their action, but as sure as the night brings morning, so surely will injustice, persecution, and the gospel of hatred meet its Waterloo.

Every Spiritualist has a right to his own conscience, but, as matters appear to us, the present hostilities are not so much strife for territory, but a strife for the right of man to possess his own mind and to maintain control of his own soul.

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ADVENTURES IN SPIRIT LIFE

Experiences, Observations and Conclusions

By OWEN R. WASHBURN ★ ★ ★

Continued from October 25th Issue

UNEXPECTED SPIRIT MANIFESTATIONS

Mr. Francis A. Coll, formerly of the United States Navy, now a maker of artistic picture frames in Wilmington, Delaware, a man whom I highly esteem, relates a strange experience.

It seems he was employed in 1908 in the Cavanaugh Livery Stable, in that city, located on Sixty-fourth Street, between Second and Third Avenues. He began work at seven at night and was on duty until six in the morning. His work was very taxing; including the inspection and needed repairs on thirty-five or forty harnesses each night. On the fifth night he spent there, he was caring for harnesses; taking them off as the horses came up from a lower floor, where they were unhitched from the cabs they had drawn. It was this night that he saw a small bay horse come toward him, then turn and go up a runway to the floor above. He heard the sound of the steel-shod feet on the wooden floor, the jingle of its harness at it went. No horses were cared for on this upper floor; the runway to it lacked proper cleats to make travel safe for a horse.

Mr. Coll and another employee of the stable went to the upper floor but there was no horse there. Afterward, however, horses were kept on that top floor and Mr. Coll and another employee would frequently hear a horse back from its stall and go trampling around. When they went up to investigate, they found the horses all securely

OSKA—CASKA



This Indian posed for Francis A. Coll, saying that he came from the spirit happy hunting grounds to have his portrait made. "Spirit Artists" control the selections of colors and the drawings for all Mr. Coll's work. Oskaka—Caska was twenty years old when General George A. Custer fought the battle of the Little Big Horn River, in Montana, in the spring of 1876. The force of white soldiers, two hundred and sixty-four men, was sent to the spirit realms and on that day this young Indian also fell in battle. All the portraits of spirits made by Mr. Coll are representations of his friends as they now appear.

tied. On many occasions, thereafter, they would hear a horse kicking the side of the stall as well as walking about, but each time, upon investigation, all the animals were found in proper order.

When Mr. Coll went to work there he was told by the owner that if he heard a horse walking around during any night, to pay no attention to it until morning. "As otherwise you may see something you do not care to see." Mr. Coll later found that other men had left employment there because of the strange experiences they had in hearing sounds of a horse walking about where no horse could be found.

The following experience described to me by Mr. Coll, may have been one of an especially vivid view of a spirit scene. He writes that when he was, some years ago, living on Upland Street in Philadelphia, he owned a black dog of which he was very fond. With this animal friend he went, one winter night, across a nearby cemetery. It was cold, the thermometer registering but little above zero, and dusk was beginning. He turned back on a path he had walked a few minutes before. At that time no one was in sight but as he retraced his steps he saw a baby in a carriage standing near him and a woman bent over looking at a gravestone, as if reading the inscription.

Mr. Coll at once concluded that a woman who would take a babe in its carriage out in a cemetery on such a bitterly cold night and far from any house, might be insane. Turning his head to speak to his dog, which had gone farther from him than he liked, as he feared the animal might get lost, he called it. Instantly glancing back to see the woman, whom he felt might need help, he found she was not there. Nor was the baby carriage. The view in every direction was clear: the gate to the cemetery was five minutes' walk away. It would have been impossible to move the carriage far in the brief moment he had turned away. He never found any explanation of what had occurred.

An example of probably brief glimpses of a spirit was given Mr. Coll at a later time. A friend of his owned a home on a fifty-acre meadow on the South Shore section of New Jersey. The home was located in the midst of flat land, with no objects or cover of any kind to conceal a person from sight. One bright moonlit midnight Mr. Coll, about to go to bed while on a visit to his friend, saw a man moving toward the house. The man was accompanied by a very large dog. The animal appeared to be a Saint Bernard. Thinking the visitor at that time of night, approaching from other than the front path, must be intent upon crime, Mr. Coll called the owner of the place, took a loaded gun and unleashed the two dogs that lived there. When

(Continued on Page 4)

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OUR ELDER BROTHER

Marcella DeCoul Hicks

I do not believe that it matters what we believe about the so-called immaculate conception and virgin birth of our Elder Brother, Jesus the Christ. I don't believe that it matters whether or not we accept this greatest teacher of all time as the "only begotten Son of God." I DO believe it matters whether or not we absorb into our consciousness the fundamentals of His teachings and philosophy and practice them in our daily living—live the Christ Life. I cannot feel that the MANNER of Christ's coming is important, but I do deeply feel the importance of His MISSION.

As one probes more and more deeply into spiritual fundamentals and Universal Truth, and learns more and more of spiritual law, the necessity for believing many of the beautiful legends built around the advent of Jesus on the earth plane, as a matter of bolstering faith, becomes increasingly unnecessary. And when one, still of earth, has made his novitate into realms of Spirit Life, many things that previously seemed essential as the ground work of religious concept lose their importance. When one KNOWS the facts, the necessity for blind faith vanishes.

I am so glad that Jesus did live and that He gave mankind the example of a sinless life; I am so thankful for His teachings and for His incontrovertible demonstration of immortality and the survival of the individual after the change called death, that I do not care how or where He was born, or even who, exactly, He was. Whether He was "conceived of the Holy Ghost and born of the virgin Mary" or the physical son of an earthly father even as you and I are the physical offspring of our parents—it matters nothing to me. The fact that He WAS born and DID live is enough.

I prefer to believe that He was human even as I am human: a son of God as I am a daughter of God—but a rarely gifted Psychic who, through His perfected spirituality, had mastered and could use the laws of Spirit. I believe that Jesus' relationship to God differed from ours only in that He more nearly approached divinity in His perfection of soul and in His understanding and mastery of spiritual essentials and in His celestial contacts.

Author-Writer



MARCELLA DeCOUL HICKS, Detroit, Michigan. Author of "ETERNAL VERITIES," "JESUS—The Light of the World," "HIDING MAN'S DIVINITY," and "CONSOLATION and INSPIRATION."

It seems to me that if Jesus were the Son of God in some manner in which the rest of us are NOT children of God, we could scarcely be expected to emulate Him. One should expect the "only begotten Son of God" to be without fault—why then stress or do Him especial honor for His blamelessness?

To know that Jesus was human even as we are human, differing only in His spiritual perfection. His understanding of God's purposes. His mastery of spiritual fundamentals, brings Him so much closer to humanity and gives the poor, blundering mortal the inspiring hope of being able in some degree to approach Him in His perfection of being. Jesus referred to himself as the "son of man" but never did He claim to be the "only begotten Son of God" and therein lies our hope that we, as sons and daughters of God in our own right, by conscientiously living the Christ Life may eventually approach our Elder Brother in purity of life and purpose. And with this understanding, to say that we can live sinless lives because Jesus did, really means something.

Opens New Church in Norfolk



KATHERINE BAXTER, Pastor of The First National Spiritualist Church, Southland Hotel, Norfolk, Virginia.

According to Mrs. E. A. Darden, officer of the Church, Mrs. Baxter will conduct regular services every Sunday evening at 8. The Church has been chartered under THE NATIONAL SPIRITUALIST ASSOCIATION of the United States.

Mrs. Baxter, a trance medium, has for years possessed a rare phase of development. She is a PSYCHIC ARTIST.

"DEAD" PASTOR'S VOICE IS HEARD

Mark L. Chase, 48, General Accounting Office auditor, and his bride, the former Mrs. Edyth C. Tomlin, 42, senior clerk in the Land Office, Interior Department, were on their honeymoon in the Middle West after they were joined in marriage at a second ceremony yesterday by the voice of a pastor "dead" for two years.

The pastor's son, C. W. Anner, an employee of the Federal Housing Authority, arranged to have the voice of his father, the late Rev. Dr. Edmund Anner, or a similar voice, issue from a trumpet before which the couple stood in a darkened room attended by some 25 Spiritualist friends.

Mr. Anner said his father, a retired Methodist minister, "died" in Switzerland two years ago and had never known the bride and bridegroom. However, the voice addressed the couple by their first names and at one time chided the bridegroom when he was slow about putting the ring on his bride's finger.

After the ceremony, performed in Mr. Anner's home, 2803 Ontario road N. W., several voices sang "I Love You Truly" through the trumpet. Asked how the voices were produced, Mr. Anner said the explanation was too "complicated."

The couple found a white slip of paper beside the trumpet following the ceremony. It was written in Mr. Anner's handwriting and said:

"This is to certify that Mark and Edyth were united by me in holy matrimony, September 29, 1939—the Rev. Dr. Edmund Anner."

Mr. and Mrs. Chase were married September 28 at an earlier ceremony in the Circuit Court at Fairfax, Va. They will live at 1930 Eighteenth Street N. W., Washington Evening Star, Sept. 30, 1939.

LILY DALE SPIRITUALIST "PASSES ON"

Writer-Author

As quietly as the dawn meets morning, Eugene Orsow Baldwin passed to the "Higher Life." He was 73 years old.

Mr. Baldwin, who spent the greater part of his declining years at Lily Dale, was the only son of Ozro and Nancy Baldwin of Dixville, Que. He is survived by his wife who, before her marriage was Alice Maria French. Their only child, Blanche, "died" in 1912. He was a resident of Coaticook, Que. for many years, where he, at different times, held prominent positions.

The type of man he was, is well defined in the article published below. This article appeared in "Light," several years ago.



EUGENE O. BALDWIN

THERE IS NO DEATH

—WHAT SEEMS SO, IS ONLY TRANSITION—

We saw not the angels who met them there;
The gates of the city we could not see.

SUPER-HETERODYNE

By EUGENE O. BALDWIN
Coaticook, Canada

It is midnight in the valley of Coaticook. Water under a hundred and fifty foot head is turning dynamos in an almost deafening din. The Pleiades are above the horizon, Cassiopeia near the zenith, and the Hunter's Moon low in the East. We are sitting here in the ravine, in a contemplative mood, wondering what it all means. Where did we come from? Where are we going? What is life?

Old Ben Johnson said: "Life is a joke"; and they buried him standing up, in Westminster Abbey.

The scientist sees a great fact; the philosopher a great reason; and the preacher a great, beneficent Father—or thinks he does. So we read Science, Philosophy and Religion, and wonder what it all means. Poets, whether by innate sense or spiritual propensity, seem to have a clearer conception of the mystic:

I walked in the world with the worldly;
I craved what the world never gave;
And I said: "In the world each Ideal
That shines like a star on Life's wave
Is wrecked on the shores of the real,
And sleeps like a dream in a grave."

Will there be an end to everything? We don't know; but we do know death doesn't end all. For years we have talked with our spirit daughter. For years we have touched her materialized form. And now, with a low candle-power ruby lamp, dimmed with red tissue paper, and in the presence of a spiritual medium, we have seen her. With these facts—because to us they are more than postulates—let us consider the super-heterodyne principle.

German's Transmit

During the Great War, the Germans were transmitting messages on waves so short that the Allies could not tap them. Major Armstrong of Columbia University, with the American Expeditionary Force, suggested incorporating a high frequency oscillator in the receiver, to lower the frequency by counteracting the incoming

waves, thereby increasing the wave-length delivered by the receiving set. The test not only tapped the German messages but gave the world a better radio.

Experiment Explained

Now the point we want to emphasize is the combination of two high frequencies, slightly differing in vibration, produces a low frequency—a longer wave length.

Sitting in a room where two electric fans were running, and noticing they were not identical, it occurred to us they might not be running at the same speed. They were not. While each had sufficient speed to appear translucent when viewed separately, when placed in line and observed simultaneously, an opaque section could be distinctly seen, revolving slowly.

This experience suggested another, similar, but using very high frequency oscillations instead of direct current. This change was made because, in common with many others—including Scientists, Spiritualists, and Occultists—we believe every living thing (not excluding the spirit-world) is in a state of vibration.

Now, since we find this principle both in acoustics and optics, it would not be illogical to expect to visualize spirit-entities by combining the lowest visible, mundane light rays, red, vibrating at four hundred trillions per second, with the high frequency astral rays in which our departed function.

William Cartheuser

As already stated, under these identical conditions, we saw our spirit daughter. She touched us, distributed flowers and chocolates, and conversed with her mother and myself for more than two hours.

Contemplation of these remarkable facts, experienced in the presence of the same Medium, Cartheuser, as those reported last year, when Blanche, our materialized daughter, took her violin from her mother's lap and played four of her old solos, staggers the intellect, and compels us to pause.

Nineteen hundred years ago Jesus tried, three times, to make Nicodemus understand: "Ye must be born again"; and the Adventists haven't found out yet that, in the event called Death, one is born out of his own body, as when he came into this world he was born out of another body. But Longfellow, the Mystic, understood, and wrote: "There is no death; what seems so is transition."

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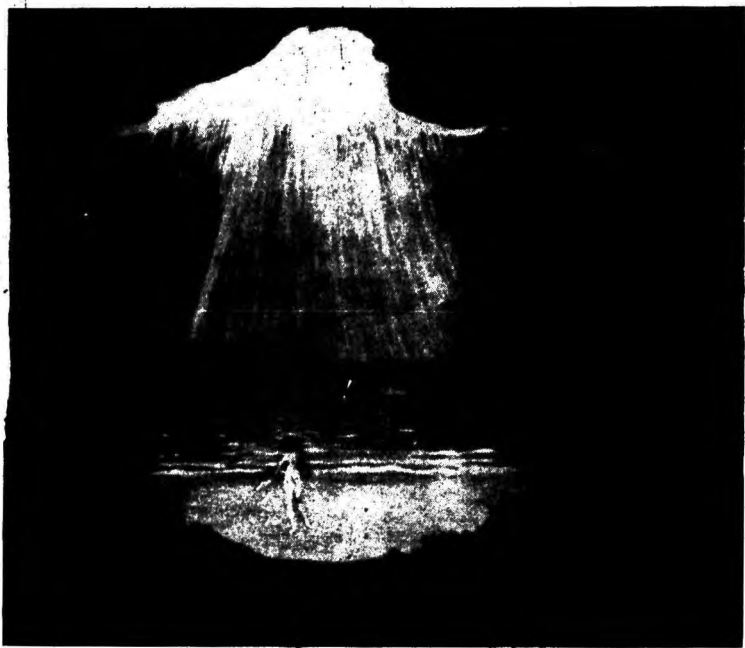
(Continued from Page 2)

they went out no one was in sight. A careful search was useless simply because there was no place any man or dog could hide; there had been no time for the intruder to conceal himself. Nor did the dogs indicate the presence of any one.

Inquiry brought out the fact that since the purchase of the place by the owner, whom Mr. Coll was visiting, the former owner had died. This former resident had the appearance of the man Mr. Coll saw and he had loved a dog that was described as being of the same appearance as the one whom Mr. Coll saw.

The natural explanation, for one informed as to spirit phenomena, is that the man, a spirit, returned to visit his former possessions and

THE BETTER LAND



A scene painted in oils by Francis A. Coll, Wilmington, Delaware. Mr. Coll sees, psychically, the people and the scenes which he reproduces as his vision is open to the spirit realms.

naturally brought his dog with him.

It is probable that there is not a town in the United States that has not had some instance of unexpected spirit manifestation; though most observers have concealed the fact or been too lacking in alertness of mind to recognize it as a spirit demonstration.

Spirits have desires as earth people have; sorrow at parting from loved ones on earth as do those left behind: desire recognition, communication and redresses for unjust treatments. These bring manifestations not expected by people still in the flesh. One instance of such an action was related to me by Dr. R. J. Goss, of Wilder, Vermont, a man of great ability and culture, cool of mind, a good observer and an accurate reporter of events.

About half a century ago there stood in a very remote part of Elmore, Vermont, a small frame house, cheaply built, with a rather deep cellar. In it lived a family that had little to do with its neighbors: a husband and wife both of rather advanced age.

They had a questionable reputation because people unknown to the town went there at night, but no one knew anything definite as to their errands. One day the family moved away, leaving no clue as to their destination. They were never heard from again.

WHO OPENED THE DOOR?

The house stood empty until sold for taxes. Then a respectable citizen of the town moved into it, with his wife and two daughters of about high school age. One day this family wished to go to a fair of some kind, and they secured the aid of a man of mature years who had a wooden leg, as chore man for the day.

This man fed the stock, went into the house and began reading, leaning his chair against the wall behind him. This wall was part of that enclosing the stairway into the cellar.

The cellar door was thus quite near him, but around a corner. Soon the cellar door came open of itself, apparently. The man, probably feeling the cellar air, arose and closed it. He had hardly begun to read when the door again opened. Vexed he arose, slammed the door, put the latch carefully into the catch and resumed reading. At once the door abruptly opened.

This time he was much astonished and went to the open doorway and looked into the cellar. On the stairs stood a thickset, heavy man, normal enough in appearance, but with his head on his arm in a way that no living man could hold his head. In a moment the form vanished. The man at once lit a lamp and explored the cellar. He found no way in which anyone could enter or leave the cellar, except through the door. There was nothing unusual that he could find. He said nothing of his experience at that time.

The next day, the head of the family living there, went away, leaving his wife and two daughters at home. On his return he found the three much agitated, but they did not tell him why they were disturbed. About sunset the door again opened of itself and he went to the cellar entrance to close the door. He, too, saw the same appearance of a man, with the head in a distorted position—the same that the neighbor had previously seen while there to do the chores. The two daughters then said that while their father was absent they had seen the same thing but had not expected to be believed if they told of it.

SKELETON FOUND IN CELLAR

For several days nothing more happened. Then the house burned down; most of the household goods being saved. The owner said he could stand the loss and he was glad that the fire had solved a problem for him. He left the ruins as they were.

Two or three years later a local physician invited young Dr. Goss to go fishing in a pond on the lonely mountain where the ruins of the burned house were. The older man took along pick and shovel. He sent the younger man to fish for an hour or two while he dug in the ruins to see if he could find if there were any material basis for the belief of the people that a murdered man's body had been buried there and that his spirit had been seen.

When the youth returned to the cellar the old doctor had uncovered a skeleton. It was that of a large man and the head was, as it lay in its grave, in the same position as that of the appearance of a man seen by the four people at different times, in the doorway of the cellar.

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Mental and physical activity has its effect on the human organism either constructively or destructively.

Mental constructive activity:

Faith, hope, charity, study, high aspirations, thoughts of high character, self confidence, optimism.

Mental destructive activity:

Nervousness, worry, fear, hate, jealousy, spite, quarrels, revenge, mental irritation, inferior complex, debasing thoughts, pessimistic moods.

Physical constructive activity:

Work and play of all kinds.

Physical destructive activity:

Injuries, evil habits and excesses of all kinds, fighting, pain, etc.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

Words of The Apostle Paul to the Philippians.

S. L. Gants,
Providence, R. I.

The officers of the town were summoned. Digging revealed the skeletons of two other people, both women; and fragments believed to be the bones of several infants. All the bones were properly buried. No spirits have been seen there since as far as is known. The purpose of the spirit must have been to secure Christian burial for the bones. Had the people in the house, when the psychic manifestation first appeared, been well-informed spiritualists, they would have secured the services of a good medium, asked the manifesting spirits what they were anxiously desiring. By so doing, they would have discovered, by information thus gained, the location of the bodies, and perhaps the stories of their identities and murders. This procedure may have ended the unhappiness of spirits over things that really do not matter.

There is no reason why any person need fear spirits when they manifest. Why call them "ghosts"? Only fears, born of ignorance of the true nature of such appearances, can do harm.

One of my intimate friends, Mr. Fenner Beal, formerly a resident of Orfordville, New Hampshire, now in the spirit world, told me that in his house at one time there was a woman, ill with heart trouble which occasioned spasms. She was uninformed as to the proofs of a future life and greatly feared to die. She screamed with fright as she seemed about "to go." One day, when Mr. Beal was in the next room, a spirit, Mrs. Martha Jane Blood, an intimate friend of the sick woman, appeared in her usual earth form from a closet at the foot of the bed, walked to the side of the bed and stood looking down at the patient, smiling.

The astounded woman said, "Martha Jane Blood, if it is really you, come nearer and shake hands with me." The spirit did so. The sick woman declared afterwards that the hand was warm and vitally alive—as real as in the earth life of Mrs. Blood. Holding tightly to the spirit's hand the patient saw the form dematerialize; the hand seemed to melt away and was gone. The manifestation, which occurred in April, fully convinced the dying woman. She declared that if Mrs. Blood was still living, as was proved, death would not be fatal to herself. Her illness lasted through the summer. She was serene and unafraid and died with good courage in September. Daylight appearances have occurred in many instances but they are not common in any one locality.

Spirits who have, while on earth, been dishonest or cruel are occasionally found to be seeking to do things that were wrongfully left undone during their life time. There is a credible account of a spirit, in earth life a Pittsburgh, Pennsylvania, priest, who, having taken money for masses for the repose of the souls of the departed and not having performed the ceremonials, was seen, repeatedly, at night, coming into the great church and performing his office, that the services he neglected to render might be provided. A decorator who worked in the church at night, and others, saw this spirit in visible form on several occasions.

The notion that the dead are asleep, or shadowy, or without interest in this world's affairs has been disproved by scientific discoveries as well as by the common observation of a large portion of mankind. That the spirits should come to us when they wish us to know some truth or to do something they wish done, is natural. There is absolutely no foundation for the fear that some people have that it is not well to "have anything to do with spirits." Their refusal does not prevent the spirits from having much to do with them and intelligent understanding is the first essential of adequate protection from any danger that may, in this world or in the next world, be supposed to exist.

(Continued in November 25th Issue)

ALICE BELLE KIRBY Continues Psychic Demonstrations

PSYCHIC OBSERVER has received a letter from Eric E. Montgomery, Natchez, Miss. Mr. Montgomery has followed the mediumship of Alice Belle Kirby, Jonesville, La., school girl and has released much to papers and magazines relative to her psychic ability.

Montgomery says:
"From time to time I have sent stories about the psychic ability

She Predicts



ALICE BELLE KIRBY

of Miss Kirby to magazines with a million or more circulation but I am indeed surprised that they do not print them. Rather they prefer to print stories about murder, kidnaping, gangster and pure fiction.

"Now I am pleased to relate that Miss Alice Belle Kirby recently visited friends in the town of St. Joseph, Louisiana and while on this trip she gave several seances for their entertainment. One of these seances was attended by a friend and a very prominent officer of the law, Sheriff Elliott Coleman of St. Joseph, La. It is my understanding that Sheriff Coleman, a very shrewd detective, widely known for his honesty and sincerity in fulfillment of his duties, one time U. S. marshal, received some most surprising and amazing manifestations."

According to Eric E. Montgomery, Natchez, Miss., Alice Belle Kirby, Jonesville, La., girl has made, through her automatic writing mediumship, a statement relative to conditions in Europe.

Miss Kirby "WRITES": "The war in Europe will not last very long—The German people will revolt and Hitler will 'pass'."

During January, Miss Kirby is reported to have predicted War in nine months.

If you see anything in any publication dealing with Spiritualism, please cut it out and send it to us. Kindly give name and date of publication.

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ARTHUR A. MYERS

ous—the giant block of native granite represents the epitome of her simple yet magnificent life and serves to punctuate the truth in her last public utterance, when as she bade good bye to her people in Berkley Hall in Boston, she said: "I have found Spiritualism a good thing to live by, and I have come pretty close to finding it a good thing to 'die' by."

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ENERGY AND MEDIUMSHIP

Some Declare That Mental Mediumship Does Not Involve the Use of Special Energy While Others Insist That Physical Mediums Feel Fatigued After a Seance.

By "VERITAS"

Although it is reasonable to suppose that the exercise of Mediumship involves the expenditure of energy, the assumption may be wrong. It is said that there is no known mental energy; therefore, the fatigue felt after a long period of cogitation must be caused by the expenditure of normal physical energy, such as we use when we walk or when we talk.

We have proof that physical Mediumship necessitates the use of some kind of energy, although there is no absolute proof, owing to some physical Mediums feeling no fatigue after a seance. I have even heard them say that they felt stronger.

However, here I am interested in mental mediumship only, and purpose saying something about my personal observation concerning it. Most mental mediums that I have questioned insist that they feel tired after a seance; but as this is usually in proportion to the amount of standing or talking they have had to do, this may be the explanation.

There appears to be, in this matter, no difference between conscious and unconscious, normal and controlled mediums; which leads to the supposition that control and trance involve the use of no special energy; there is, it would appear, no fundamental difference in any form of mental mediumship, in this respect.

Horace Leaf—the Medium

Most of my experiments and observations have been conducted with Horace Leaf as the medium. I found him to be the most calculative and introspective of mediums; well able to form clear ideas of his personal reactions to mediumistic states. He also showed a genuine appreciation of scientific experiments and raised no objections to various lines of research.

This is an invaluable quality. Too many mediums are influenced by fads and fancies, which render them useless for experimental work, and I never found this class of much evidential value. They usually spoiled the pitch before the game commenced. It is very irritating when very ordinary people form an unjustified opinion that they are among the "elect." This sort altogether over-value themselves and their mediumship.

My method was first to observe Mr. Leaf's public demonstrations and then his private ones. It soon became evident that he did not know the individuals to whom he gave "readings," so that they were either genuinely supernormal or the result of guessing. It soon became clear that the former was the correct explanation.

I do not intend describing the particular results of the private sitting, which, in the vast majority of instances, were eminently successful, often being replete with evidence of survival. In addition, numerous facts pertaining to the past and present were forthcoming.

"Law of Average"

Occasionally the "control" was so reliable that it would correct errors on the part of the sitters—as, when one of them denied

Amid London Chaos



HORACE LEAF, F. R. G. S., Author, Lecturer, Medium continues his psychic work in London, England in spite of the "Black Outs." Leaf says "Dark Room Seances are numerous."

that he had ever known a spirit that had been described with full name, the Control revived his memory by mentioning the name of a river into which the individual purporting to communicate had fallen when in an intoxicated state. This incident had happened twelve years previously. I have even known the Control to mention the exact words uttered by a person, when dying, to the sitter.

But this is the point I wish to make—there was not in these experiments evidence that any form of mental energy was involved. The reactions upon the mediumship were "lawless," but not upon the medium. The curve of the former jumped about like a bird in a tree, but the curve of the medium remained constant. What I mean is, that if Mr. Leaf saw several sitters in succession, he might start well and end poorly, or vice versa. Between these two extremes the results would vary remarkably. It appeared, therefore, as if a highly trained mental medium can be pretty sure always of getting supernormal results, although he could not be sure of the percentage.

Mr. Leaf was never the worse for his sittings and appeared to lose no energy beyond that which would be required for the physical effort involved. He was, however, of the opinion that energy was used, but that it was drawn from the sitter. The results of my questioning on this point proved in no way to support his claim, as none of them felt tired, after even a prolonged sitting. It would appear that if Mr. Leaf is right, the energy concerned must be of a kind not normally known.

Reactions of Mediumship

Other factors, however, appeared to enter into the results, and I must again refer to Mr. Leaf for an explanation. The principal one appears to be the inability of some spirits to communicate well. This does not seem to be

owing to lack of experience, but to lack of ability. Sometimes a sitter, quite new to the subject and sitting for the first time who might even be antagonistic to Spiritualism, would get splendid results. I have known more than one person to be converted to the spirit-hypothesis at their first sitting.

Obviously, inexperience is not the cause of failure. One might well suppose that if a sitter and his family know nothing of Spiritualism, their spirit relatives know little of the art of communicating through lack of experience.

Sometimes very sympathetic sitters with a great deal of experience would not do very well; which leads to the conclusion that there must have been some defect on the part of the spirit-communicators. Whatever may have been the cause, it all fits in with the assertion that the reactions of mediumship are more or less "lawless."

I shall never forget the astonishment of one of the least experienced of the sitters, who had been persuaded to try to communicate with a departed relative whom she longed to contact, if possible. Her surprise was immense when an old tradesman, whom she had dealt with while living in a foreign country, communicated, giving his full name and the circumstances leading to his decease. This helped to convince her that it really was her mother who communicated with her afterwards.

Royal Geographical Society, London

Plans California Trip



ETHEL POST, Camp Silver Belle, Ephrata, Pa. **PSYCHIC OBSERVER** received the announcement that Mr. James Parish and Mrs. Ethel Post were married Oct. 1st. The couple plan to visit Los Angeles, California and serve The Institute of Psychical Research of which **ARTHUR FORD** is the President.

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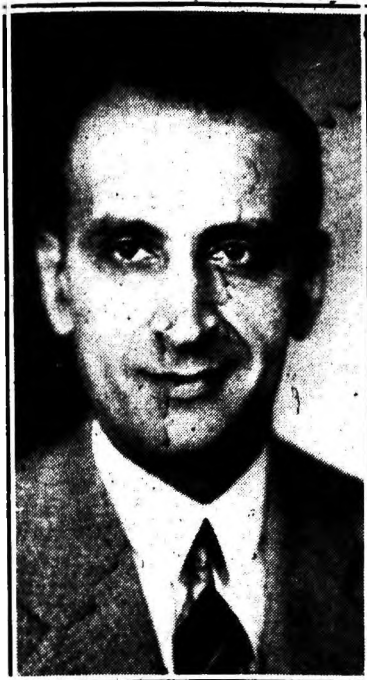
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CHURCHES

(Continued from Page 8)

PHILADELPHIA—Universal Spiritualist Brotherhood Church, 3012 West Girard Ave. Anna K. Rose.

PITTSBURGH—First Church of Spiritualists, 256 Bouquet St., Oakland—C. V. Morrow.

PITTSBURGH (North Side)—First Spiritualist Church of Allegheny, 100 East Ohio St., Elizabeth Graff, G. J. Lingenhoel.

READING—Friendly Church of Truth, I. O. O. F. Temple, 8th and Franklin, Dorothy Graff—Ruth Schatz.

WEST PHILADELPHIA—Spiritualist Church, Arcurus Hall, 263 S. 60th St. Marie Troxell.

WILKESBARRE—First Spiritualist Church, 58 Public Square, Eliza Yeager Pryal.

RHODE ISLAND

PROVIDENCE—W. T. Stead Spiritualist Church, 32 Haskins St. Eugenie R. Letourneau.

TENNESSEE

NASHVILLE—Christ Spiritualist Church, 1905 West End Ave. M. DeNicholas.

TEXAS

DALLAS—National Spiritualist Church, 1920½ Main St. Isabella Powell.

FORT WORTH—Light of Truth Spiritualist Church, 306½ Main St., Lena DeVoe.

HOUSTON—Spiritualist Church, 204 Milam Bldg. Ruth Ursits.

HOUSTON—First Spiritualist Church, 611 Calhoun St. Jane Collier.

SAN ANTONIO—First Spiritualist Church, Crockett Hotel, 112 Macgdonald St. Aganita Thompson.

SAN ANTONIO—Spiritual Christian Church, 503 Trenton Ave. V. R. Cummins.

VIRGINIA

NORFOLK—First National Spiritualist Church, Southland Hotel, Katherine Baxter.

WASHINGTON

BREMERTON—Good Will Spiritualist Church, 837 Fourth St. Margaret Penny.

BELLINGHAM—Psychic Research Society, 2508 Park Ave., Mrs. John P. Cornett.

TACOMA—Rising Sun Spiritualist Church, 608 Fawcett St. Margaret Hine.

WEST VIRGINIA

CHARLESTON—The First Spiritual Church of Light, 230½ Capitol St., Boulah Brisson.

HUNTINGTON—The Spiritualist Temple, Bradshaw-Diehl Building, Clifford Bias.

WISCONSIN

LACROSSE—First Spiritualist Church, 506½ Main St. Fred J. Grotowsky.

MADISON—First Spiritualist Church, 118 Monona Ave. Medora West.

MILWAUKEE—Christ Spiritualist Church, N. S. U. of America, Schroeder Hotel, Parlor A, 4th floor. CENTER at 2619 N. 19th St. H. Louise Miller. Anita Kuchler.

MILWAUKEE—First Spiritualist Church, 15th and Wright Sts. F. Lorenz Lamping.

MILWAUKEE—First Psychic Science Church, Inc., 2755 North Third St., Odd Fellows' Hall.

WEST ALLIS—Third Spiritual Science Church, South 81st and West Becker Sts. Will Worcester.

WEST ALLIS—First Spiritualist Church, 2000 South 73rd St. Anna Hettwer.

What English Spiritualist Leaders Say About The "NO WAR" Prophecies.

"The Guides Have Not Failed Us"

Shaw Desmond Says:

People have been telephoning and writing to me ever since the outbreak of war, in deep distress at the seeming failure of the no-war prophecies of the Spirit Guides. May I beg the courtesy of your columns to give, perhaps, some little comfort to these troubled souls, whose Spiritualist faith has been so sorely tried.

I am still engaged in gleaning what I can about this failure, and so my remarks are for the moment tentative and suggestive rather than with pretence to final solution.

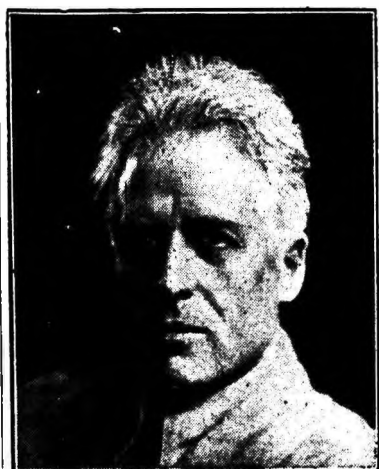
We shall ultimately get all this cleared up, and I think we shall do so on the following lines of the following questions:

First—Were the Guides correctly reported (a) in the periodicals, and (b) by their Mediums?

Secondly—If they were, why is it that the great Egyptian Control, the Lady Nona, and at least two other Guides warned us of the possibility of war? (Dr. Frederic Wood wrote me on June 29th that the Lady Nona had asked him to send me the following: "If any Guides, anywhere, are telling you people that at this moment and in the future there is no fear of war, they are doing your world great disservice." She went on to elaborate the reason for her change from her original view that there was not likely to be any war. This would show that the Guides are neither infallible nor always in agreement—something we have met before.

Thirdly—And here is perhaps the crux of the whole matter—the Spirit-Guides see not only actions, but thoughts impressed on the ether. If Hitler, say, had orig-

inally fixed in his mind powerfully not to start this September, afterwards changing his mind, the Guides would see impressed on the akasha of the ether his original decision, and so interpret it as "no war." But Hitler's change of mind might falsify his original intention and their prophecy!



SHAW DESMOND

Fourthly—There may have been "interference," about which warned the public a year or two ago at the Queen's Hall, as my own Guides had warned me. As for the greater Mediums, we know them all to be men and women of integrity and incapable of deliberate falsification—but we also know that the unconscious mind of the Medium can play strange tricks at times and unknown to the Medium.

The Guides have not failed us, whatever our final conclusions. They have given us the loveliest teaching of our world for many years—why should they fail us now? But we shall now have to go into the whole question of "communication," about which I have long insisted publicly and otherwise that we know very little. No, the guides have not failed us!

—Psychic News.

"OUR TASK IS TO PROVE SURVIVAL—NOT TO PROPHECY"

M. A. St. Clair Stobart Says:

The falsification of Prophecies concerning the outbreak of war has produced consternation amongst Spiritualists. The weak-kneed and shallow-headed are "giving up Spiritualism." For this, let reasoning believers in the truths for which Spiritualism stands be thankful. The deserters were rotten planks in the bridge between this plane and the next.

The main task of Spiritualists is not to prophecy, but to prove Survival. As St. Paul knew (I. Cor. xiii. 8), prophecies are always liable to fail. The Spiritualist movement was not based on the reliability of Prophecies, but on evidence for Survival, which remains today as strong as it has ever been. We are being taught a useful lesson. We must shorten our Agenda.

As I see it, the Spiritualist movement is cracking from lack of sound foundation. We have now a heaven-sent opportunity of reestablishing the movement on a sounder basis. Are the Leaders—if there are any—going to seize this opportunity, or are they going to let Spiritualism go the way that all Spiritualist movements have always gone throughout the ages?

I suggest that the Leaders should at this grave crisis be statesmanlike, and meet and re-

Confraternity Leader



MRS. M. A. ST. CLAIR-STOBART, One of England's greatest propagandists for SPIRITUALISM. She led the Serbian Retreat during THE World War.

Mrs. Stobart is the Author of "THE TORCH-BEARERS OF SPIRITUALISM" and "THE EITHER-OR OF SPIRITUALISM."

establish the whole movement. We talk of it as a movement. Then let us move.

—Psychic News.

FROM HERE AND THERE

EFFA DANELSON, former Editor and Publisher of THE OCCULT DIGEST, has passed to "The Higher Life."

MARIE HARLOWE, Editor of TELEPATHY MAGAZINE, officiated at the funeral of Effa Danelson, who died in Chicago recently.

It is said that The TELEPATHY MAGAZINE and THE OCCULT DIGEST will be merged.

J. Gilbert Wright, Schenectady, N. Y., had a "sitting" with Frank A. Ceney at Lily Dale, N. Y., last summer. Mr. Wright's "dead" wife controlled Ceney. Through the mediumship of Margery Crandon, Boston, a complete check-up was made with Walter. Mrs. Crandon's spirit guide, Mr. Wright states that Mr. Button, research officer, had it confirmed that Mr. Wright's wife did communicate through Mr. Ceney. Button made the check-up for Wright at the latter's request.

Due to the tense situation in England, PSYCHIC NEWS was forced to reduce the size of their weekly Spiritualist paper. It is now eight pages instead of the usual twelve.

A. E. Woodworth, Cortland, N. Y., writes that The Harmony Center group met early in October at the home of "Aunt Sadie" McIntyre in Freeville, N. Y. E. W. Pratt, Cortland, N. Y., conducted the services.

Henry Alferink, Chicago, Ill., has revived an interesting incident published in the December (1932) FORTUNE magazine.

It seems that two seamen were asphyxiated aboard the tanker WATERTOWN. Several members of the crew said that they actually saw these two men on the ship, 24 hours after they were buried

at sea. The tanker's captain took some pictures and the faces of both "dead" seamen appeared on the negatives.

C. E. BLANCHARD, leader of Victor's Psychic Science Center, 3609 Frankford Ave., Philadelphia, conducts public test demonstrations of TRANSGURATION under a spotlight every Thursday evening. It is said that anyone is allowed to supervise the test by standing directly over Mr. Blanchard while the "changes" are taking place.

The German medium, Theresa Neumann, known as "The Stigmatized Mystic," is "Dead," according to a Rome newspaper clipping sent to this office by Samuel A. Jacoby. Mrs. Neumann has borne for years, many physical marks resembling those of Christ in his agony.

Mrs. Neumann was called "The Mystic Girl Who Shocked Hitler." She told Hitler that his Empire was doomed.

Paris newspapers report that she met her fate in a Nazi Concentration camp.

Other reports say that Mrs. Neumann once refused a \$10,000, 000 movie offer.

Homer W. Sibley, who, during the past, had served several years as Chairman for The Lily Dale Assembly, has "Passed On." Mr. Sibley, formerly heard on numerous BBC dramatic shows, died suddenly at The New York World's Fair. His death, caused by heart attack, occurred while he was managing director of Hubert's Museum.

Edith (Mrs. Ward T.) Merrick, Cortland, N. Y., has passed away. PSYCHIC OBSERVER received the announcement from Rev. Mae Merritt Cortright, Pastor of The Cortland Spiritualist Temple of Truth.

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BIRMINGHAM—Progressive Spiritualist Church, Auditorium, Chamber of Commerce Bldg., Glen H. Fancher.

CALIFORNIA

ALHAMBRA—Pyramid Spiritualist Church, 326 South Atlantic Blvd. Irene Wood.

FRESNO—Universal Educational Religious Society of Divine Science, Inc., 744 Mildreda Ave., Edna Kelley.

HOLLYWOOD—Vassan Memorial Spiritualist Church, 6735 Yucca St. G. Edward Avery.

HUNTING PARK—Spiritual Church of Flowers, 2474 Randolph St. Rev. Victoria M. Freutel.

LOS ANGELES—Spiritualist Church of Divine Truth, Inc., 913 South Lake St. Minnie Modlin, Pres.; Ethel Smythe, Sec'y.

LOS ANGELES—Church of Natural Science, 2537 West 12th St. Anna Slack.

LOS ANGELES—Institute of Psychical Research, 674 South Lafayette Park Place. Hamlin Garland, Arthur Ford.

LOS ANGELES—Science of Soul Church, 1108 West Manchester. Estelle Orser.

OAKLAND—Church of Eternal Life, 2205 Brush St. Rose Smith.

OAKLAND—The Spiritual Church, 743 21st St. Margaret Foley.

OAKLAND—First Temple of Spiritualism, Woman's City Club, 1428 Alice St., Etta S. Bledsoe.

SAN DIEGO—Fraternal Spiritualist Temple, Second Ave. and Beech St. H. Robt. Moore.

SAN DIEGO—Harmony Temple of Spiritual Brotherhood, 1039 7th Ave., Isabel Florence.

SAN FRANCISCO—Golden Gate Spiritualist Church, 240 Golden Gate Ave., Florence S. Becker.

CANADA

CALGARY, (Alberta)—First Spiritualist Church, 7th Ave. and 3rd St., Est. Alice Rushton.

HAMILTON—The Church of Spiritual Brotherhood, Edinburgh Hall, Ottawa St., North. Mrs. F. Dillon.

HAMILTON (Ontario)—National Spiritual Church, Orange Hall, 175½ James St., North. Mrs. Mrs. E. A. Aylett, Sec'y.

MUSKOGA, (Ontario), The Springdale Spiritual Park Association. A. D. H. Campbell, Sec'y.

NANAIMO (B.C.)—Progressive Spiritualist Church, 230 Milton St. Mrs. E. Hedley.

OSHAWA—Church of the Guiding Star, 30½ King St., West, I. O. O. F. Hall. Margaret I. Arkle.

TORONTO—Britten Memorial Church, 847 Dovercourt Road. May S. Potts.

TORONTO—Sanctuary of Peace, 1086 Danforth Ave., Mr. and Mrs. Fred Turner.

TORONTO—Springdale Spiritualist Church, 693 Bathurst St. A. D. H. Campbell.

TORONTO—Church of Spiritual Upliftment, 202 Rosethorn Ave. Bessie McGinley.

TORONTO—Universal Psychic Center, 36 Hayden St. Mrs. G. Gurd.

VANCOUVER (B.C.)—Central National Psychic Church, 710 Davie St. R. P. Godber.

WINDSOR—Church of Christ S. O. E. Hall, Wyndotte and Devonshire Rd. Mrs. J. Alexander.

WINNIPEG—Inspirational Church of Truth, Army and Navy Hall. Mr. and Mrs. R. W. Northmore.

CONNECTICUT

HARTFORD—First Church of Divine Light, Inc., 386 Asylum St. G. F. Cogswell.

HARTFORD—Spiritualist Temple, 758 Asylum Street. Esther Acker.

NORWICH—First Spiritual Union, Inc., 29 Park St. Frances Fletcher, Sec'y.

DISTRICT OF COLUMBIA

WASHINGTON—Unity Spiritualist Church, 1826 Massachusetts Ave., N. W. H. P. Strack.

WASHINGTON—Longley Memorial Spiritualist Church, 3423 Holmead Place, N. W. Daniel J. Cave.

WASHINGTON—Church of Two Worlds, Continental Hotel, Hugh Gordon Burroughs.

WASHINGTON—First Spiritualist Church, 131 "C" St., N. E., Alfred H. Terry.

WASHINGTON—Christian Spiritualist Church, Grafton Hotel, 1199 Connecticut Ave., N. W. Otto Penner.

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DAYTONA BEACH—First Spiritualist Church, 606½ Main St., Katherine Windle.

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FORT LAUDERDALE—Spiritualist Temple of Truth, Woman's Club. F. Jeanette Taylor.

JACKSONVILLE—Spiritual Science Church, 223 East Monroe St. (Odd Fellow's Club). Rev. Rosa Lee Smith, Rev. Flora Price.

MIAMI—First Spiritualist Church (N. S. A.), Frank Casebeer, 27 S. W. 7th Ave.

MIAMI—Modern Occult Science Church, Carpenters' Hall, 47 N. W. 3rd St. Rev. Michael O'Brien, Beulah O'Brien.

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MIAMI—Beckoning Light Spiritualist Church, 15th Ave. and First St., N. W. Bertha Gilbert and Miss Hart.

MIAMI—Church of Spiritual Harmony, Indiana State Community Hall, 2170 N. W. 17th Ave. Miss Dorothy Hale, Sarah W. Cushing.

MIAMI—Spiritualist Temple of Truth, 1621—S. W. 6th St., James F. Riley.

ORLANDO—First Spiritual Church, Roger's Hall, 107 E. Pine St. Nellie Cherry, Florence G. Libby.

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BLOOMINGTON—Church of the Spiritualist Congregation, 801 South Center St. Floyd Humble.

CHICAGO—Psychic Science Church, Ashland Bldg., 155 North Clark St. Bessie Woodworth.

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CHICAGO—Sunbright Spiritualist Church, 818 Altgeld St. Edith Irene Jadin.

CHICAGO—First Spiritual Church of Divinity, 6146 South Ashland Ave. Freda Brown.

CHICAGO—Arion Psychic Research Association (Christian Spiritualist Auxiliaries) Great Northern Hotel, Dearborn and Jackson Blvd., Room 1025, Janette E. Erion.

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CICERO—First Spiritualist Church, 5038 West 25th Place, Lena Drews.

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ELGIN—First Spiritualist Church, 13 East Chicago St., Nelson's Hall. Flora L. Scott.

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KENTUCKY

NEWPORT—First Spiritualist Church, 825 Overton St. Martha R. Haupt.

MAINE

AUGUSTA—Progressive Spiritualist Church, Court and Berham Sts. Cora Gay.

MARYLAND

BALTIMORE—Temple of Wisdom Church, Paca and Saratoga Sts. Elizabeth H. Dennis.

MASSACHUSETTS

BOSTON—First Spiritualist Temple of Truth, Victoria Ballroom, Hotel Victoria, Dartmouth and Newbury St. Sunday and Thursday 8 P. M. John E. Reese.

BOSTON—Alliance Christian Church, Spiritualist, 683 Tremont St. Services Sun., Wed., Fri., 7:30 P. M. Rev. Claude Spence.

CAMBRIDGE—The First Spiritualist Temple, 631 Massachusetts Ave. George W. Rogers.

LYNN—Spiritualist Association, Joyce Building, 36 Market St. Bernard Emmons.

QUINCY—First Spiritualist Church, 4 Maple St. Mary Raymond.

SPRINGFIELD—First Spiritualist Church, 33-37 Bliss St. Hattie Reed.

STONEHAM—Spiritualist Society, 5 Barrett Ave. Josephine Richardson.

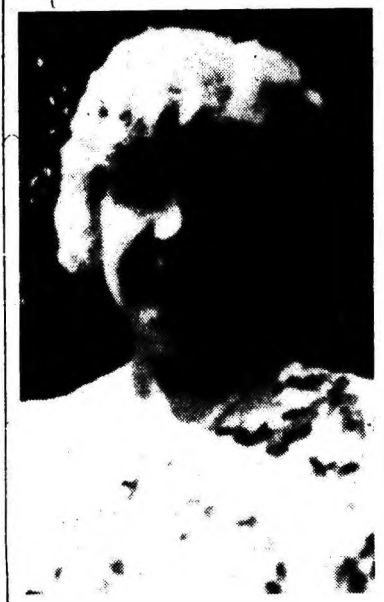
TAUNTON—First Spiritual Science Church, Seely Building, Mrs. H. F. Wiggin.

WEST SPRINGFIELD—Spiritual Center, 254 Westfield St. Irene Remillard.

WORCESTER—First Spiritual Alliance Church Association, Inc., 7 Newport St. William A. Moffitt.

WORCESTER—First Spiritual Church, 35 Oread St., Sunday 3 and 7 P. M. W. R. Irwin.

NEW JERSEY MEDIUM



CATHERINE BROOME, Pastor of The Second Spiritualist Church, 728 Market St., Camden, N. J.

MICHIGAN

BATTLE CREEK—Church of Spiritual Truth, 249 Upton Ave. John A. Armistead.

DETROIT—Church of Spiritual Harmony, Hotel Book-Cadillac Maude Fox, Loretta Smith.

DETROIT—Dr. Robert Jensen Memorial Church, 2024 Vinewood. Clara E. Barnett.

DETROIT—Spirit Communion Church, 3910 Avery. Homer Watkins.

DETROIT—Amity Spiritualist Temple, I.O.O.F. Hall, Gratiot at Conners. Lucy Meyers.

DETROIT—Temple of Spiritual Truth, 12249 Griggs Ave. Jennie Whipple, Louis Abrogast.

DETROIT—Second Spiritualist Temple, Doty Hall, 8648 Woodward Ave. Sarah Hugi.

DETROIT—First Universal Spiritualist Church, 3523 Cadillac Blvd. Elizabeth Edlund.

DETROIT—Trinity Spiritualist Church, Kircheval and Hilger. Sarah Anderson.

DETROIT—Allen Memorial Temple, Macabees' Bldg., Woodward at Putnam. Edith L. Green.

DETROIT—Spiritual Messenger Church, 3056 Michigan Ave. Sophia Traeb.

DETROIT—Goodwill Spiritual Temple, 80 West Alexandrine. Cecelia L. Gettins.

EATON RAPIDS—First Spiritualist Church, Masonic Temple. John W. Bunker.

FLINT—First Christian Spiritual Church, Inc., 828 S. Saginaw St. John W. Pearce.

JACKSON—Allen Memorial Spiritualist Temple, 319 West Morrell. Dr. Max Franks.

KALAMAZOO—Church of Spiritual Knowledge, 137 Portage St. Ina E. W. Pitt.

LANSING—First Spiritualist Church, 118½ E. Michigan. Reba L. Post, Genevra Philipps.

MUSKEGON HEIGHTS—First National Spiritualist Church, 600 Delano St. Edith Richmond.

PONTIAC—First Progressive Spiritualist Church, 16 Chase St. Mabel Barnes.

ROSEVILLE—Church of Harmony, 17359 Roseville Ave. Clayton Schuchter.

MINNESOTA

DULUTH—First Spiritualist Temple, 601 East 5th St. Bessie Magnuson.

MINNEAPOLIS—Third Spiritualist Church, 931 13th Ave., South. Clara Johnson.

MINNEAPOLIS—Second Spiritualist Church, North Lyndale and 23rd Ave. Melvina Hostak.

ST. PAUL—First Spiritualist Church, Hague and St. Albans. E. F. Rudolph.

MISSOURI

JOPLIN—First Spiritualist Church, 816½ Main St. Martha Burris.

KANSAS CITY—Christian Spiritualist Union, Inc., 1806 Indiana. Ethyl LeVore.

ST. LOUIS—First Church of American Spiritualist Association, Leider Kranz Hall, 2163 South Grand. Hilda C. Aufderheide.

ST. LOUIS—Memorial Spiritualist Science Church, Melbourne Hotel Mary Rogers.

ST. LOUIS—Fifth Spiritualist Church, American Lodge, 4386 Bates St., Emma Ordop.

ST. LOUIS—Third Spiritualist Church, 3608 Potomac St. Anna Boehman.

ST. LOUIS—Arion Advanced Souls Spiritual Church, No. 100, 4408 North 19th St. Josephine Erhart.

NEW JERSEY

BELMAR—The Mission of Spiritual Aid, 609½ 12th Ave. Frances Clare LaSala.

CAMDEN—Second Spiritualist Church, 728 Market. Ida Hill, Catherine Broome.

EAST ORANGE—First Church of Spiritualist Harmony, 7 Hollywood Ave. Connie Clark.

HACKENSACK—Spiritual Church of Inspiration, 26 Passaic St. Amy Dickinson.

JERSEY CITY—First Spiritualist Church, 273 Bergen Ave. Gertrude Rowe.

NEPTUNE CITY—Star Spiritualist Church, 80 Wall St. Lowita Fine.

NEWARK—Church of Spiritual Promotion and Harmony, 532 Springfield Ave. Mrs. K. Hazlewood.

PASSAIC—First Spiritualist Church, Ida M. Demopoulos, 389 Ellison St., Paterson, N. J.

PATERSON—West Broadway Spiritualist Church, 176 Broadway. William C. Donovan.

PATERSON—First Society of Spiritualists, 142 Carrol St., at Broadway. Emily Freestone.

TRENTON—First Spiritualist Friendly Church, S. Clinton and Yard Ave. Albert E. L. Bennett.

UNION CITY—The First Spiritual Church of the Resurrection, 510 48th St. Rev. M. Sliffka.

UNION CITY—Divine Psychic Mission of Consultation (Spiritual Church) 328 Bergenline Ave. Rev. Anna Doerner.

NEW YORK

BATAVIA—Church of Spiritual Truth, 9 Jackson St. Stuart F. Meyers.

BAYSIDE—Universal Spiritual Church, 4560 215th Place. Beulah Thompson Haas and Dr. George C. O. Haas.

BINGHAMTON—Golden Rule Spiritualist Church, 93 State St. Edna Wilson.

BROOKLYN—Cosmopolitan Church, 50 Orange St. Mary E. Murphy.

BROOKLYN—Child of Grace Spiritual Church, 598 Pacific St. Grace Rappard.

BROOKLYN—W. D. Gressinger Memorial Spiritualist Church, 41 Pilling St. Katherine Gressinger.

BROOKLYN—Church of Divine Light, Apollo Studios, Carlton and Greene Aves. Emma C. Resch.

BUFFALO—"Mother Tyrell" Spiritualist Church, 91 Peckham St.

BUFFALO—Naomi Church of Spiritual Thought, 35 Florida St. Isabell Leith Wells, R. Newcomb Wells.

BUFFALO—Church of Scientific Religion, Divine Science, Mizpah Temple, Herkimer and West Ferry St. George H. Coe. Services Thursday, 8 P. M.

BUFFALO—Golden Rule Spiritualist Church, Highland Park Hall, Leroy at Fillmore. Raymond C. Cudney.

BUFFALO—Hyland Park Spiritualist Church, Glenwood Ave. at Purdy St., F. W. Mitchell.

BUFFALO—Unity Spiritualist Church, 796 Ellicott, Near High. Isabell Reed.

BUFFALO—Cold Spring Spiritualist Church, Schwegler Hall, 1445 Jefferson Ave.

BUFFALO—Center of Psychic Science and Church of Spirit Communion, Chimes Room, Hotel Statler, Raymond E. Burns.

BUFFALO—Temple of Understanding, 526 High St. Lucy A. Walker.

BUFFALO—Harmony Spiritualist Church, 126 Harriet St. Joseph G. Wind.

BUFFALO—Spiritualist Church of Life, 1052 Hertel Ave. T. John Kelly.

CORTLAND—Spiritualist Temple of Truth, 22 Homer Ave., M. Merritt Cortright.

ELMIRA—First Spiritualist Church, 463 East Church St. Eva M. Bostwick.

ELMIRA—National Spiritual Science Church of Truth, 112 Baldwin St., Mabel Merrill.

FULTON—Spiritualist Church of Truth, American Legion Hall, Oneida St. Helen B. Warner.

LOCKPORT—Lock City Spiritualist Temple, 26 Locust St. William H. Bickert.

NEW YORK CITY—Oakleaf Spiritualist Center, 233 East 67th St. Regina Weiss